

But what mostly we live by ~~is~~ our impressions which we take for truth though this makes of our world no more than a peek-hole, so to speak, through which appear our own desires reflected in the form of dominant interests revolving about our own person not in truth but in opinion. Whereas everything outside of one's person is casually assimilated in the form of remembered facts devoid of meaning, events leading to no useful experience in the absence of feeling and identity of interest, without cooperative action in concert with others sharing in our environments.

In advance of understanding this fact, it cannot be spread through any school even though it have in its library all the books of Alexandrian wisdom. The spreading of extrinsic facts alone is as sterile as an infertilized egg incubated by a broody hen for it is only the facts lying behind the contributions our great men have left for us (which must remain hidden to the mind destitute of guidance from the real teacher who has understanding of them), that can re-submerge the mind encrusted by egotism in purer waters, in that ideal clarity of mind which alone knows how to be harmless yet wise.

All that fine men can leave is the wealth of their experiences. All that anyone can leave is the wealth of his experiences. But observing the little of living worth most of us leave behind, the poverty of real experience in our lives, --that is, ~~the~~ experience woven into a tangible pattern of development and not brocaded into a fabulous and wasteful fabric of greediness which can only bring distorted exaltations of the moment. ~~is indisputably shown~~.

The true experiences of men free of artifice are only understandable by one whose experiences somewhat approach theirs in value, though not necessarily in kind. There is then juncture of understanding which

A standard of living, less frivolously precarious than that based upon monetary speculation and legalized peculation would then come into being. All would then be prepared for a broad vocational choice wherein ulterior motives as social prestige, material reward, susceptibility to possessive parental domination, and the like could no longer operate. Work whatever its nature, would then offer a living wage and the idea of living could no longer be conceived of as abjectly dependent upon the amount of wages received. The function ^r of each occupation would be performed with understanding consideration as contributory to a society whose paramount concern would be the welfare of each.

For this we require the teacher, not the instructor capable only of verbal exhortations. A state of heaven has never been known to come into being through words alone. They only prepare for a truly superior state of living who become capable of a life worthy of heaven. By their presence, they create better conditions of life and living wherever they are and whatever their vocation.

Even the longest life in the end is but short. Usually one third is spent in daydreaming, one third in dreaming at night, and the last in suffering.

How can an existence which is impermanent be of permanent benefit?

Let us seek knoledge in intelligence which is above transient dreams that cause the steady recurrence of suffering due to ignorance of what we are and what we must become.

Surely there is no way of knowing ignorance or intelligence without knowing ourselves. Sermonizing about them is to clothe our miseries with unprofitable meaning. But understanding of them is given us as we learn to see ourselves in everything we do.

The time for plowing is infancy and that for sowing is youth. The

harvest is for maturity but if the field is not plowed early, the sowing is late and the bountiful harvest is never reached for it is still too green to be gathered before the frosts come.

The teacher, like the good farmer, observes the seasons and works accordingly. Were he not to do so, there would be sorrow for harvest. Futile would be his work for the laws of the seasons wait not upon the whims of anyone.

So life, though in time it be short with one, outlasts the longest spent in futile striving.

twisted thoughts and emotions upon those that are charmed by them? And though it be brilliant as is not unusual among criminals, the mind of the arsenist is fundamentally an irresponsible mind, hence, not intelligent mind which always having perfection as its aim, permits no criminal element to enter and take hold of it. The technician, too, though of exceptional capabilities yet without sufficient self-control so as to be of least harm and greatest benefit to the majority of others, to be argus-eyed guardian of his society in connection with the usage of his works, is undoubtedly numb to any responsiveness to its welfare. He, if incapable of seeing this, is as ignorant, as unconsciously self-deceptive as Pontius Pilate who by washing his hands ~~would thereby absolve himself of his part in the transfixion of an innocent. What else, if not lack of intelligence, could allow the belief that by a mere technical or verbal ritual one can be absolved of the obligations of right evaluation?~~

Examples like these give evidence of a low comprehension of the meaning of just discernment in determining proper values and the moral duty of ^{applying} ministering to them. Remissness, here, allows of performances which are mere shallow rituals ^{These are} and so very different from actions well performed which are in the nature of true rituals, there being no other.

This lack of penetrative faculty applies not only to the technician but, to an alarming degree, to people in general who, as a result of degenerative descent of mind, ever take thoughts at their surface value. And as with all things of impulse, the hasty actions which follow give only cause for later regret. Because there is no eagerness for subtler understanding in them, there is ineptitude for assessing whether a thought and its product will lead to direct or indirect waste or highest economy.

promotes further understanding. For this reason, it is not so easy as we may suppose to become, let us say, a scientist. The technician is not so rare by which is meant one who knows how imitatively to apply thoughts which he has not psychologically experienced so that the assumptions upon which his work is based remain as mysterious and incomprehensible to him as do the thoughts of the great world-teachers to the world of mankind.

Why must this be so? When the average student performs an experiment in public school or university, it does not require any ~~exercise of~~ ^{great} thought on his part to ~~follow the steps~~ ^{influence} ~~ostensibly~~ taken by the discoverer or discoverers of a particular procedure. Opening a laboratory manual, measuring out the correct proportion of each reagent to be used, stirring and heating in accordance with the prescribed formula while consulting his textbook so as to know beforehand what should be the outcome (though this be not in accordance with the ethics of the school), eventually he graduates with a bouquet of honors.

Upon these and similar levels of least resistance, it is possible to build until one may even decide to become a scientist though without even a trace of inkling that for those who are really so, there are no such crafty procedures and ^{that} for what requires an hour to repeat in the laboratory may take ten, twenty years, or even centuries of profoundly interested investigation and verification. Were the student to know this, not veiled with titillating glamour but as urgent fact, there would not be so many irresponsible technicians ^{instinctively} ~~masquerading under the guise of~~ ^{secretly} assuming a given book-knowledge without the moral fitness to express it beneficently.

Whether stressing the technical or upholding the tradition of the liberal arts, colleges make much of their contribution to freedom ^{though it} which happens not to be in every mind and especially not in the self-seeking mind that broods upon the thoughts that make freedom impossible, ^{freedom lies} but only in one kind of mind and that is the mind that seeks to free itself and so is on the way to freedom. For it is only when the mind no longer roams abroad on piratical quests that its task of freeing itself has been actually begun.

In vain we make the attempt at right teaching and learning without the aiding consciousness that strives to give sanely honest expression to these disciplines without being carried away by thirst for imagined glory. But as it is natural for opaqueness to frustrate the passage of light, so crassness here blocks understanding.

Though the thoughts of free men have been hinted at in our writings (which is all that words can do), minds that have not attained to the freedom of thinking wherein lies the pre-eminent cause of the former's limpidity cannot, by the mere reading, accomplish the miracle of clearer seeing and understanding. ^{They cannot} in the lack of the preparation which the capable thinkers and do-ers earned for themselves through the experience of deepening their own natures and not by trying to convert and save other hearts and minds before they had accomplished, to some vital degree, their own conversion from the selfish to the selfless, where alone truth becomes universal reality.

of any of our knowledge contributes directly to the deterioration
~~and help~~ of every desirable standard of living. We riddle the
whole extensive system of social relationships with decay
from which it goes into chaos.

Not all knowledge is concerned with infusing mature realism into thinking. Just as the businessman is interested less in the serviceable performance of what he sells, than in his profits, so the knowledge which is concerned with accumulating power has less interest in truth than in enlarging the scope of personal prerogatives.

What confers upon the intellect the greatest clarity and benefit is not just the acceptance of truth but the ~~vigor~~ ^{the} which comes through ~~independent~~ struggle to find it out. ~~This~~ ^{the} ~~Vigorous in the direction~~ achievement alone increases the thinking capacity, making it more and more sensitive to truth through ^{the} constant elimination of errors in what is known. Truth is not just a single fact; it is the one great fact of universal reality toward which all thinking that is thinking drives.

However, ^{and} most of us have been conditioned to accept the known ~~but~~ not to think, not to realize. ~~But~~ Realization is much more than to receive by word or to repeat by experiment. It is beyond these as music is beyond the note and scale. Word and experiment are not necessarily insight. ^{For} ~~more often than not they rob the mind~~ ~~of~~ realization which translates the value of what one knows into discerning living based on discriminating self-comprehension.

~~While we~~ ^{undoubtedly} have a great deal of knowledge, but we have not ^{thought} the finesse of ~~mind~~ to see how this knowledge bears ^{upon} our living. Whatever we know is part of our nature and ~~participates in its~~ ^{what we know} experiences. If we only use ~~it~~ as a source of profits, this coarseness of application contaminates our nature even though it temporarily improves our economic position. ~~we are to know~~ this, we would also realize that the neglectful application

One mind sees knowledge as the most potent instrument for the attainment of truth; another sees in it only a tool for ~~creature~~ the attainment of ~~personal~~ comforts. One uses what it knows to disperse the fogs of its ignorance, the other to keep the ignorant diverted from the ~~knowledge~~ ^{awareness} of their ignorance ~~of intelligence~~ by entertaining them with every pretty mechanism of art, philosophy, and science. Culture sets itself to decorate a Christmas tree with toys and does so with such lavishness that it quite hides the Christ behind it. Science becomes a counter of pretty gadgets, of aeroplanes, automobiles, and atom bombs, but not of self-development, ^{which seems to have no appeal for the technician-photocraftsman.} yet the core of all culture, science included, is self-development of behavior which goes with enlightenment as to the basic realities of life. And because culture is not just a replacement of one set of propagandistic ideas by another, it does not need advertisements of babies displayed on butcher's blocks in the futile attempt to avert war. This is what appeals to the backwash of the heart's emotionalism, not to the forward ^(its ripe) drive ~~impetus~~ surge of its adult sensibility.

When cultural advance leaves people so decadent that they have no insight into their behavior and its motives, into the ways of living that rule them, it leaves them bereft of reason and strength of their own without which the human creature ~~cannot~~ finds it impossible to keep in step with his fate which is to become man.

Not until it leads to a direct experience on the part of the individual is the impact ^{even} of war the overwhelming experience that it is indifferently assumed to be and often, not even then, for an intelligent sensitivity, able to transcend lethargic ways of response, needs to be acquired by each before the undesired though inherently not undesirable lessons of strife become assimilated in the form of a more responsive behavior.

What is the meaning of a direct experience? It is not when we are so emotionally stirred, so transfixated by the sensations of a particular joy or suffering, that other stimuli become inconsequential to us nor even when the tenor of our lives becomes so disturbed that we are no longer able to continue in the ways of accustomed habit.

How then shall we know when an experience touches us directly? By this: To begin with, there is the desire to understand less casually what we are about so that we determine to study ourselves more effortfully and, to this end, bring into play every available resource of thought and feeling. These, operating with equal intensity, produce a direct experience out of which, in due time,